

THE KOREAN REPOSITORY.

APRIL, 1892.

BUDDHISM IN KOREAN HISTORY AND LANGUAGE.

During the Chin^o (Cheen) Dynasty in the second year of *Ham An*,[†] about 371 years after Christ, that emperor sent Buddhist monks, idols, and books into *Ko Kou Rye*[‡] then extending from our Han river in the south around the head of the Yellow Sea in the north and beyond the present port of Newchwang into what is now a part of China. *So Sou Rim Oang*[§] the king of *Ko Kou Rye*, sent an embassy to Pekin to make due acknowledgement of the favor. He had his household instructed in the tenets of the new religion. In the same year the first Confucian Temple or Great Hall of Learning (called *Hyang Kyo*^{||} or village Church when located outside of the capital) was built, a prophecy of the not always silent and bloodless warfare that exists to this day between the two systems. The scholars exclaimed in great dissatisfaction: " *Ko Kou Rye* has stood as a kingdom over four hundred years, why was the Great Hall not built long ago? At this late day we call in monks and procure Buddhist books, in every way

^o晋进

[†]咸安

[‡]高句麗고구려

[§]小獸林王소수림왕

||鄉校향교

possible countenancing a new religion, upon all of which our children will look as right and proper, while the troublesome innovations that are sure to follow may not be numbered." Three years later two temples, known as the *C'yo Moun I*^o and *Poul Lan*[†] respectively, were built, in which lived the Chinese monks *Soun To* and *A To*.[‡] Seven or eight years later *Ko Kouk Yang Oang*[§] issued a decree ordering all the people to embrace the Buddhist cult.

About the year A. D. 383 the king of *Paik Chyei*^{||} sent an envoy to Nankin with whom the Buddhist monks *Ma Ra*[¶] and *Nan Ta(a)*[♦] came to the Peninsula. They were received at the court, a temple was erected and ten native priests taught in the Buddhist canon. One hundred and forty years later the monk *Heuk Ho Cha* came from *Ko Kou Rye* to the *Il Syen(a)*[†] magistracy in *Sin Ra(a)*[‡]. He was hid in a room underground. When the dynasty in China changed to the Yang the *Sin Ra* government sent the customary envoys to whom the Emperor entrusted a supply of incense without stating for what it was used. The King searched for some one to give him information when the monk ventured out of his hiding, told the King that if he burned it, it would emit a pleasant smell, that it was used to worship spirits and produced pure hearts and consequently the *Sam Po(a)*[§] that is, the preciousness of Buddha, of the Law and of the Priesthood. If he would burn it while cherishing a strong desire, that desire would certainly be realized. At this time the King's daughter was

^o肖門伊초문이

[†]佛蘭불란

[‡]順道阿道 순도아도

[§]古國壤王 고국양왕

^{||}百濟 빅제

[¶]摩羅 마라

(a)^o難陀 난타

(a)[†]一善 일선 *Il Syen* in the Kyeng Syang province, 500 Li north of Fusan.

(a)[‡]新羅 신라 The *Si Ra* of the Arabians. *Kiethosen*.

(a)[§]三寶 삼보

sick and the monk prayed and burned incense. The child recovered and the King rewarded the monk bountifully. Other circumstances and events now helped to recommend the system, which notwithstanding the opposition of the literati and nearly all of the King's ministers was rapidly spreading among the people. The King, fearing a general disturbance summoned all his ministers (*sin ha*)^{*} in order to have a full discussion of the matter in his presence. In this war of words the Buddhists were completely vanquished. One of the ministers however, *I Ch'a Ton*, † who had been in special favor with the King made a last effort to defend Buddhism. He said: "Please cut off my head and I will decide the question once for all." The King hastily replied: "You alone speak on this side of the question and oppose the whole court! Prostrate your neck!" *I Ch'a Ton* said: "I die for Buddhism, and if Buddhism be true there will be a sign on my body." When his head was severed from the body the blood flowed like milk and no one dared further gainsay.

The following year the rules of Buddhism were promulgated and the slaughter of animals forbidden. Seventeen years later *Sy-ung Oang* ‡ sent envoys to Nankin to ask for a commentary on the *Nal Pan Kyeng* § Past, Present, and Future Canon, or *Nal Pan* i. e. Nirvana classic.

There was at the time little friendly intercourse between the two southern kingdoms and *Ko Kou Rye*, and as little between this and China, while trade by the direct sea-route to Ningpo and to the *Kantu* of the Arabs was carried on from both *Paik Chyei* and *Sin Ra*. There was then no system or regularity in the surnames, monks filled civil and military offices and many had families. *Syel ch'ong* || the son of an eminent priest was a great scholar and invented the twenty five *Mo cha* ¶

*臣下신하

†聖王성왕

||薛聰설총

‡異次顛이차돈

§涅槃經날반경

¶母字모자

or letters of the alphabet.* All this time a great philological change was taking place in China to which the three kingdoms unitedly looked for their learning and religion, and the two southern ones for protection against each other, against Japan, and against *Ko Kon Rye*. The Chinese not knowing at first, what to make of the inflection of Sanscrit nouns and verbs pronounced them simply "voice modulations"—somewhat like the *Pyeng* † even tone, *Syang* ‡ rising tone, *Ko* § diminishing tone, and *Ip* || entering or abrupt tone which we hear of in every Korean school. But, notwithstanding the fact that these Buddhist missionaries who came into China by no means brought a pure Sanscrit—each one modifying it so as to approach his own peculiar dialect—the Chinese student finally caught the idea and introduced into his baby-talk or isolating lingo, words or constructions that answer the purpose of our case, mood and tense inflections almost perfectly.

From the study of Sanscrit, carried I doubt not by many and diverse dialects (or "Prakrits" as they were called in India) into China and from thence into our little peninsula these so-called Mongolian races (Chinese, Japanese and Koreans) have learned to see something more in the noun and verb than in the other parts of speech, the two former calling them usually "sevens" and "nines" (referring to the number of cases of nouns, moods and tenses of verbs) or (the Chinese) calling nouns "true" words, and verbs very characteristically "movable" or "living" words. In proportion as Korea is smaller and less in the toils of an antiquated language and literature than China, just so much more do we find it disturbed (we might say, helped) in its civil-

* These we are assured on good authority are still to be seen in their original form at the *Sa Yek Ouen*. 司譯院人역원

· † 平 평 ‡ 上 상 § 去 거 || 入 입

ization, language, and literature by the incoming of a foreign element like Buddhism.

Trade brought the Koreans into contact with the Arabs, religion with the nations and tribes of Central Asia, and to the languages and dialects of probably all of these the Korean owes its structural peculiarities, while much of its idiom and still more of its vocabulary may be traced to the southern seaboard dialects of China and to the old readings of the Chinese character.

But to return for a moment to the history of our subject. I have barely touched on the arrival of the system in the Peninsula, but must pass over the centuries that intervene and give a moment's notice to Buddhism in the Korean dynasty. The first three or four centuries of that dynasty may be called the halcyon days of Buddhism in the Peninsula. There were indeed voices raised against it, but they availed little with the government and populace. The first king of that dynasty received the monk *Hong Pem* ^{*} from India with tokens of great esteem, going a long distance beyond the capital to await his coming. Monks became favorites at court, mingled freely with kings and ministers, and on several occasions participated in schemes for the overthrow of the government. The son of the monk known as *Sin Ton* [†] usurped the throne and was followed by his son *Sin Chyang* [‡] who however was deposed by the rightful claimant, who reigned only two years when *Ko Rye* gave way to *Chyosun* [§]. Han Yang (our present Seoul) then had a "myriad and nine temples" in the figurative terms of the Koreans. The region around the little pagoda, so sadly defaced by the Japanese vandals of three centuries ago was then the site of a large monastery, whence its name *Sa Tong*. ^{||} During the Japanese invasion the monks did some valiant fighting for the government and one of them

^{*} 弘梵 홍법
[†] 辛眞 신돈

[‡] 辛昌 신창
[§] 朝鮮 조선

^{||} 寺洞 사동

*Sa Myeng Tang** was subsequently sent on an important mission to Japan. A large temple in the *Chyen La*† province was built to his memory. Various circumstances and events soon after the invasion brought the monks into disfavor with king and people. The temples were either destroyed or moved beyond the city limits and the monks forbidden to enter the city gates. This degradation continued with but slight changes until about twenty years ago when the government by degrees assumed its present, increasingly favorable attitude. It would be mere guess-work to attempt to name the immediate cause of this new departure. We must look for the real cause however to the intrinsic merits of the system and to its adaptation to the circumstances of the field.

The introduction and survival of Buddhism may be expected wherever Confucianism is the highest or only rival system.

Buddhism has no rebuke for that form of atheism in Confucianism that recognizes no relation to a living god. Its psychology is as vague as that of Confucianism, and like it, avoids all serious mention of personal sin and guilt. Confucianism has (in its ancestral worship) a mere hint at the dogma of immortality, Buddhism promises annihilation. Yet Buddhism has in it much that we find wanting in Confucianism. Confucianism recognizes a vast moral difference between the "superior man" and the ordinary mortal, but it attempts no manner of explanation for the difference. Buddhism says it is owing to difference of conduct in a former state and the masses accept the answer. Confucianism proclaims no mediator or saviour who could restore original nature in accordance with the ideal which man finds in himself; Buddhism does not want to restore it, but seeks to wipe it from the troubled mind. Confucianism never

*四溟堂 トミヤウ †全羅 檀羅

prays, Buddhism prays all the time. Confucianism makes slaves of women and children, Buddhism makes all equal. Confucianism leads its adherents to expect all rewards in this life and thus fosters avarice and ambition, Buddhism inculcates self-abnegation and altruism. Confucianism presupposes and tolerates polygamy; Buddhism exalts celibacy*. Confucianism countenances deception; the third of the eight elementary precepts of Buddhism says: One should not tell lies.

We thus see, that Buddhism comes nearer the truth on many points than Confucianism and that it has something to say, whether right or wrong on nearly all the essential dogmas of a religious system. And where it is silent, as for instance, regarding a creator there we missionaries hit on the "vexed Term question." Its votaries are undoubtedly often vile and degraded; they sometimes meddle with the affairs of the state as in Ko Rye, or take up arms as in the Japanese invasion, and in various ways depart from its principles, but it has never lowered or toned down its standard of morality.

But we must turn once more to the language of Korea in order to get a proper idea of what this religion has accomplished. We have already seen that Buddhism brought with it a new method of expressing ideas, and we shall now see that it also brought new ideas and gave many old ones new force and application. Buddhism furnishes us with a fairly adequate term for "hell," (*Tji Ok*†) and so modifies the terms *Chō*‡ and *Hoi*§ that missionaries have almost unanimously adopted them to translate the words "sin" and "church." The term *Ryei Pai*|| (literally, "polite worship") has also been so mod-

*In European countries, even, a celibate priesthood seems to be preferred wherever the domestic relations and obligations are lightly esteemed by the masses.

†地獄 디옥 †罪죄 §悔회 ||禮拜 레비

ified that we feel safe in using them as the equivalent of our English word "worship" also *Ch'ul Syei** for "to be born." But we cannot attempt anything like a full list of these Buddhist conceptions and ideas that have been koreanized. It will be an interesting study for us in the future to ascertain whether *all* the terms that have been thus naturalized in the Empire have also been acclimated in the Kingdom, and vice versa.

* 出世 奎세

NOTE. It is hardly necessary to say that our knowledge of everything that pertains to Korea is still very limited. In dealing with dates, and often with names of persons and localities we cannot help feeling that we are on very uncertain ground. Native historical works have not been carefully examined and compared with a view to establishing their reliability or the contrary. We have no difficulty in assigning the native authors to either of the following classes: 1st. Those who wrote from the standpoint of the scholar and saw everything through Confucian glasses. 2nd. Those who were intelligent enough, but too much under the influence of the system to judge soberly. 3rd. Those who were both ignorant and credulous.

The writers of the *Outlines of Eastern History*,† the work that was taken as a guide in the preparation of this paper, though often betraying the bias of the first of these three classes is probably the most reliable to which foreigners have access at present.

The following Western authors were consulted: *Davids, Edkins, Eitel, Faber, Hardy, Richthofen, Watters, Williams.*

† 東國通鑑 동국통감

DISCOVERY OF AN IMPORTANT MONUMENT.

THE Emperor *Kao Tsung** of the *T'ang*† dynasty, in the fifth year of his reign (about 650 A.D.) sent an army headed by general *Su Ting Fang*‡ to *Paikchyei*§ to punish *I Ts'z*|| the ruler of that kingdom for his cruelties to his subjects and for his disobedience to his august sovereign, the Emperor of China.

The king offered resistance but was overpowered by the Chinese armies and was taken prisoner, together with his son *Lung*¶ and thirteen other princes, as also the generals in command of the resisting armies. Not less than seven hundred officers were captured and the country was made a vassal of China.

These unfortunates were packed on ponies and on bull-carts and transported to China where their bodies were sacrificed to Heaven.

In memory of this conquest, the Emperor of China erected a triumphal monument in the form of a pagoda in *Fu yü*, (a)* at that time the capital of the kingdom of *Paikchyei*.

After the Chinese armies had left the country, the remnant of King *I Ts'z*'s family, to whom naturally enough the inscription was obnoxious, buried the stone out of sight.

*高宗고종

§百濟빅제

(a)*扶餘부여

†唐당

||義慈의조

‡蘇定方쇼정방¶龍容

Nothing was again heard of it until nearly 700 years afterwards when it was accidentally discovered by some Koreans who happened to be digging there. It was disinterred and a copy of the inscription taken, though even then many of the characters were barely legible, having been defaced, no doubt by the descendants of the royal family, previous to putting it into its secret hiding.

The entire inscription is a model of eloquence and is written in elegant classic style. Mention is made of it in the *Tung 'sh.*^o The writer was a monk *Ch'üen Hwaisu*† whose style and penmanship are classed among the best of ancient writers. It is for this reason that Chinese scholars value it so highly.

Of late years many inquiries with a view to its re-discovery were made which however resulted in “*erpsa*” (it is not) whenever addressed to a Korean, yet the hope of finding it was not abandoned, Chinese friends who were desirous of bringing it to light having furnished a description of the same and pointed out its supposed locality.

Unceasing inquiry on the subject finally led to an acquaintance with an educated Korean, one in every way superior to his *yang pan* clansmen, who said he was in intimate and friendly relations with one who knew of this tablet. It was not without reluctance that he revealed these facts in regard to the long-buried secret.

However, on being assured that no possible harm would follow its disclosure, that the rubbings from the monolith would be of great value to scholars in general, and moreover that the doubts in the minds of many Chinese as to the existence of a monument of this description would thereby be removed, he seemed to favor the idea of searching it up and named as the friend in question the magistrate of Fuyū, with-

^o東史동사

[†]權懷素권회소

out whose kindly assistance any attempt at finding it would have proved futile, as the people of that district showed an unfriendly disposition towards the workmen employed in excavating, and on several occasions threatened a disturbance if the tablet were not let alone. The magistrate enjoys the esteem and affection of his subjects and his kindly admonitions were received in a spirit of filial submission. He told them that the unusual amount of rain-fall had nothing whatever to do with the excavations and that they had nothing to fear. The monument had always been regarded by them with the utmost reverence and a superstitious notion prevailed that its exposure to the light and air would bring serious calamities upon them. About forty years ago it chanced that a Korean, a native of that district, while digging his father's grave struck a corner of the stone and unearthed it. This caused some consternation on the part of the people who had it quickly put back into its hiding. Its re-discovery may be dated Kwang-su 4th moon.

The monument is 16 feet high and 10 feet in diameter and as it was buried deep in the ground a trench of considerable depth had to be dug around the place.

The rains interfered greatly with the work, filling the trench with water to the depth of three or four feet.

The dampness, together with the unskilled hands of our Korean artists rendered it impossible to procure good rubbings but we must content ourselves with these until cleaner and darker copies can be furnished.

Z.

We hope to give the text and translation in our next issue.

EDITOR K. R.

WHAT IS THE POPULATION OF KOREA?

A SYMPOSIUM.

In opening this question for discussion we quote from two works which should have our attention though by no means our confidence.

The Chinese work called *Important Facts* (relating to the *Eastern Stockade*)^{*} being an epitome of various Korean historical works gives the following figures:

Number of houses	1,545,996
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Males	3,310,704
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Females	3,259,401
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Total	6,570,105, or 4.25 to a house.
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The population of Seoul is given as follows—

Houses	46,563
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Males	100,137
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Females	102,502
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Total	202,639 or about 4.35 to a house.
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The *Man Kouk Chyeng Pye†* written by a Korean and printed under government auspices in 1885 copies from the Census Records of the preceding year (the 494th of the Dynasty) and gives—

Males	15,004,292
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Females	13,003,109
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Total	28,007,401
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°東藩紀要

†萬國政表

EDITOR.

THE highest native estimate given me several years ago by an official, who based it on the "census," puts it at 20,000,000. You are perfectly safe, however, to divide this by two and then you may well wonder where to get the people. Korea is a small country with no large cities aside from the Capital. The population of Seoul is estimated at 150,000 with as many more in the suburbs. Pyeng Yang and Tai Kou follow with about 75,000 each; Song Do with 60,000; Chun Chou, Hai Chou, Ham Heung and Kong Chou are all nearly the same in size and 30,000 each is a very liberal estimate. The remaining capital of a province, Won Chou has 1,000 houses and counting two generations to a house gives you about 6,000 people. This gives a population of 630,000 in the several capitals of the country and Song Do.

Aside from the capitals there are a few considerable towns like Wee Chou, and An Chou in Ping An Do; Hwoang Chou and Sé Hung in Hwoang Hai Do; Kang Whoa and the booming town of Chemulpo in Kyeng Kui Do; and Mi Ryeng and Tong Nai in Kyeng Sang Do. But even these do not bring the estimate much over 700,000. Seventeen of the largest cities and towns in the kingdom contain but three quarters of a million of people.

But some one will say, the population is not in the cities. Most assuredly not. Where then do you get your 10,000,000 to say nothing of twice that number? There are 360 magisterial districts in Korea. Some of these are necessarily small; with a few exceptions there are no large cities anywhere, Hamlets there are, but they rarely contain more than 20 or 30 houses, say from 200 to 300 inhabitants. The villages are a little larger, containing from 1,000 to 2,000. To make 10,000,000 people in the kingdom there would need be an average to a magisterial district of 30,000 which seems much too high. Put

it down to 20,000 and it will give you 7,200,000 as the population of Korea.

H. G. APPENZELLER.

TO THE EDITOR KOREAN REPOSITORY.

SIR:

In complying with your request to give you something on the Population of Korea I trust you are not looking for anything very definite since there are several ways of computing, with no accurate basis for any. We cannot ascertain the exact number of houses, nor can we get the exact area of the country. Of the former method if we presume the official census is correct there is still a large number of houses to account for, belonging to mourners and widows who never register.

While tarrying in an inland village of twenty nine houses I was surprised at the number of people they manage to crowd into a small hut of three or four "kan."^{*} The smallest family in the village numbered two, and one house accommodated nine, the village numbering say, 150 people. This is perhaps an average-sized village. If we allow an area of one and a half square miles to a village, and reckon the average length of Korea to be 600 miles, and the average breadth 200 miles, the area of the whole country would be 120,000 square miles which gives us 80,000, villages. If we reckon 150 people to a village this scheme will give us a population of 12,000,000, or 100 people to a village gives us 8,000,000.

If the official registration of houses could be relied upon it would be a simple matter to compute the population; but at present none of these records are to be depended on and I fear the exact population will remain an open question for some time to come.

SUBSCRIBER.

*A "kan" is usually 8 ft. x 8 ft. x 6.

THE population of Korea is the question. It is a subject on which intelligent natives differ as widely and as violently as foreigners can ever hope to. They seem to have no very satisfactory equation for the finding of this quantity. Perhaps their uncertainty is due to the fact that in the eyes of the natives, it is a heinous thing to talk about population, especially for a foreigner, for what interest can he possibly have in the number of people &c. except he have designs upon the country.

From the way in which all official institutions have gone to ruin for the last half century, we judge that the census has also been left to take care of itself, and that the record of fifty years ago will be as correct as any thing we can find to-day.

During this time has the population increased or decreased? John Stuart Mill says that with the increase of population, wages fall, profits rise, and vice versa. In Korea wages steadily rise, and profits fall, one sign of stationary if not of decreasing population.

Père Dallet writes of fifty years ago:—"According to the official statistics there are more than 1,700,000 houses and more than 7,500,000 of population, but the lists have been prepared with so much negligence that they are not to be depended on. It would seem as though numbers had been left out of the reckoning. Perhaps one would not be far astray in placing the figures at 10,000,000 which would give an average of about six persons to a house." He adds this table of houses for the several provinces: Kyeng-Key (with Seoul) 186,600 Choung-Chung 244,080; Chul-La 290,550; Kyeng-Sang 421,500; Kang-One 93,000; Whang-Há 138,000; Ham-Kyeng 103,200; Phyeng-An 293,400.

THE JAPANESE INVASION.

III. THE INVASION.

THE message of Hideyoshi brought by Yoshitoshi to Fusan, was more than an insolent reply to Korea; like the Pequot's snake skin of arrows, it was the announcement of a serious purpose. Upon the return of his final envoy Hideyoshi pushed with vigor the preparations for the invasion. Everything necessary to the success of the project was provided in lavish abundance. In December 1591 maps of the various provinces of Chosun were distributed among the various commanders to study, and in this is the source, probably, of the Chosunese tradition which declares that eight high officers of the Taikō's army were sent to Chosun to spy out the land. They are said to have spent two years in their work, during which they travelled the length and breadth of the land in disguise of Buddhist priests, visiting every city and hamlet on the peninsula.

The efforts of Hideyoshi resulted in the assembling at Nagoya, of an army of conquest, which was one of the most magnificent ever assembled on Asiatic shores. In prowess, in courage, in fame, it was unexcelled. It consisted of eight divisions, commanded as follows—

First	Division	=	Katō Kiomasu. ^o
Second	„	=	Konishi Yukinaga. [†]
Third	„	=	Otomi Kiken. [‡]
Fourth	„	=	Shimadzu Yoshihiro. [§]

^o 加藤清正 가등청정 [†] 小西行長 쇼서행장
[†] 大友義統 대우의통 [§] 島津義弘 도진의홍

Fifth Division = Fakushima Masanori. *
 Sixth " = Hachisuka Yyemasu. †
 Seventh " = Kobaya Kawa Takakaga. ‡
 Eighth " = Mori Terumoto. §

In addition to these there was a fleet composed of innumerable transports and war junks and divided into four divisions or, more properly speaking, fleets. The total strength of these forces as given by the Kwai Shi was—

(1) The Eight Divisions and the Naval Contingent ...	150,000
(2) The Reserve Corps	60,000
(3) "The Old Guard," Taikô's personal Command ...	100,000

Total 310,000

Thus the war-cloud gathered, and Chosun, hardly awake to the terrible danger, yet conscious of a strange dread heretofore unknown thought it well to look to her defenses.

Generals Shin Ip || and Yi Iri ¶ were commissioned upon a tour of inspection, but how little the Chosunese appreciated the possibilities of the invasion is evidenced by the conclusions of the Board of Coast Defenses. That august body after due deliberation evolved the following :—

"The Japanese are great fighters on the sea but indifferent upon the land; therefore let the cities and fortifications in the south be strengthened, and the issue if possible forced off the sea on to the land."

These conclusions were to a certain extent justified by Chosun's experience with the pirates who had so long ravaged her coasts, but no one seemed wise enough to recognise that

◦ 福島正則	복도정측	申砬 신립
† 蜂須賀家政	봉수하가정	¶ 李鑑 니일
‡ 小早川隆景	쇼조천웅경	
§ 毛利輝元	모리휘원	

Japan was now preparing for a land fight, and not a naval contest. And the result proved the exact opposite of the Chosunese conclusions; their greatest record was made on the seas while the Japanese simply swept everything before them on land until they were met by the troops of the Mings.

The plan of Hideyoshi was to command in person, and if he had, it is possible the map of Asia might have read differently to-day, for he was too old a warrior to be led into some of the mistakes of his subordinate commanders. But from this he was dissuaded by friends who feared the consequences when another than his strong hand guided the helm of the ship of Japanese state. His increasing years also bade him heed their counsel. The Advance was placed under the joint command of Katô Kiomasu and Konishi Yukinaga and they were ordered to make all possible haste in reaching the mainland.

While other Generals, as Hideie, Kuroda and Nabeshima came into prominence during the invasion, the two great names on the Japanese side are Katô and Konishi—names which will live in the Chosunese mind as long as a memory of the invasion lasts. Katô they hated for his cruelty and ferocity, while for Konishi, while they dreaded him as a foe, and almost execrate his memory for the untold disaster he brought on them, there seems to underlie their characterizations of him a strain of admiration excited undoubtedly by his youth, his genius and his contempt for Katô.

These two men enjoyed, one the honor and the other the love of the old Taikô, and into their hands he entrusted the vanguard of this darling project of his heart. This choice however was hardly a fortunate one; with widely divergent tastes and characters, the dislike of these two men for each other was intensified into jealousy and hate by the complications of their joint responsibilities. And to the rivalry of these two men

must be attributed the failure of the Japanese to get north of Pyöng Yang,* for from the time they landed in Chosun, instead of fighting together and for a common success they fought independently and for personal glory.

After a review by Hideyoshi the mighty host embarked for the mainland, the great majority of them to leave their bones in foreign soil. They took the old route for Fusan, so as to land at the south end and make a clean sweep up the Peninsula; they soon met with adverse winds however and were compelled to seek the shelter of some-islands. Here they were detained ten days, when the wind changing, the order came to embark on the morrow. Konishi immediately determined to outwit Katô, and instructing his subordinates well beforehand, managed to set sail that night without alarming his senior. In the morning his flight was discovered and immediate pursuit ordered; but it was too late, the wind soon changed again and Katô was obliged to remain in the shelter of the islands with the galling consciousness that his rival, whom he contemned as "a boy" would carry off the honors of landing first.

Konishi made the most of his opportunity, and managed to reach the mainland, in spite of the fickle winds. The local Mandarin at Fusan was out hunting at the time and there in the distance like an immense flock of gigantic swans he beheld the ships of Konishi. Full well he knew what it meant and hastening home he sunk all the shipping in the harbor and retired within the walls of the little town which may be still seen to the right of the present Japanese settlement.

Under the cover of a fog Konishi reached land, and in spite of sunken junks effected a landing. It was midnight of the 13th of the Fourth Moon 1592;† at daybreak the little town was attacked and after a short resistance captured and put to the sword.

Spurred on by the thought that Katô was just behind, and flushed with the easy success at Fusan, Konishi determined to push on immediately. Dispatching forces to the west against the important towns of Kim Hai* and Saw Saing,† he himself took the main road up the Peninsula capturing in rapid succession Tongnai‡ Yangsan§ and Miriang.|| From these places small detachments were sent in different directions to capture various places, and this measure followed to a certain extent by both Katô and Konishi seems to have been the rock upon which the main purpose of the invasion was wrecked. The magnificent armies which landed at Fusan, and which united might have cut their way to the very gates of Peking, spread out in fan shape as they marched north dissipating their strength and energy in a mere effort to destroy.

Four days after Konishi's landing Katô reached Fusan and great was his chagrin to find that "the boy" was already away to the north on the road to Sôul. Angrily disdaining to follow and possibly hoping to leave Konishi in a strait by failing to support him, he took the road up the east coast. Fortune however favored Konishi again, for on the landing of the main army, Hideie who was in chief command, fearing for the Taikô's young favorite dispatched a large force under Kuroda to reinforce him.

In spite of the unconscious suspense with which the Chosunese had awaited the coming of the Japanese, the blow when it did come, fell like a thunderbolt from a clear sky. The news spread like wild-fire; on the 17th, three days after the fall of Fusan His Majesty had full particulars in Sôul, and from that time news of disaster reached the Government almost daily. Some measures were inaugurated to oppose the oncoming foe,

* 金海 김해 ‡ 東萊 둑리 || 密陽 밀양
 † 西生 셔성 § 梁山 량산

but they were so ridiculously inadequate they appear simply farcical. After a fatal delay a force of 4,000 men under General Yi Iri started south; these were soon followed by another force of equal paucity in numbers under General Shin Ip. Seven or eight thousand coolies and farmers to oppose one hundred and fifty thousand trained warriors! In the invaded province, Kyong Sang ^{*}, the Governor issued a Call to Arms, while King Sunjo at Söul published a Proclamation on the 19th abolishing the law of Precedence and calling upon all classes without distinction to take up arms against the enemy.

Konishi during this time was coming up the Peninsula at double quick. Chungdo [†], Taiku [‡], Indong [§], Sunsan ^{||}, and Sangchu [¶] fell in rapid succession before him. His sudden and rapid successes so demoralized the people that they had no time to collect their wits, let alone rally to resist. Whenever they did make a stand it was due to being caught without the possibility of flight, and then they fought as any people would fight who knew that their leaders were in craven flight and their enemies bent on their destruction. The cowardice and lack of patriotism of the official classes during the first few months of the invasion were disgraceful in the extreme. The examples of bravery and patriotism among them were conspicuous because of their infrequency. The demoralization of the ruling classes is evidenced by the Proclamation of Governor Kin of the Kyöng Sang Province issued immediately after his Call to Arms. In it he told the people to take care of themselves, and advised all who could do so to flee "to the mountains."

^{*} 慶尚道 경상도
[†] 清道 청도

[‡] 大邱 대구
[§] 仁同 인동

^{||} 善山 선산
[¶] 尚州 상주

LOSS OF THE IDZUMO-MARU.

OUR little community in Seoul was greatly shocked on the morning of the 8th by a circular from the Japanese Post Office announcing the total loss of the above steamer on the Chyen La coast. The *Choyseen Sin Po* (Chemulpo) gives the following account of the sad event:

"The 7th of the 4th moon of the 25th year of Ming Te was truly an unhappy day. At 9.50 p. m. the telegraph announced the loss of the Idzumo-Maru and spread consternation throughout the whole village. On the third inst. at 2 p.m. the Idzumo-Maru left Chemulpo for Kobe. During the night of the 4th she met a heavy sea off the coast of Chyen La Do and became unmanageable. While seeking for shelter she struck on a sunken rock south of the island of Shoan-to. The life-boat was lowered but there was no time for the passengers to get aboard, the ship sinking in about twelve minutes after striking the rock. Amid the weeping and screaming of the passengers it went down to the bottom of the sea.

Eleven of the crew and only one passenger were saved. How did this happen? Why were not more of the passengers saved? The passengers being so many and the accident occurring in the dark night and the motion of the ship being very severe no one could stand or walk. Most of them had retired and being frightened by the water rushing in from below were drowned before they had time to go on deck. The twelve who were saved had found some object to cling to until the life-boat was reached."

DISASTER ON THE COAST OF KOREA.

ON the 3rd. inst. at about 2 P.M. the S. S. *Idzumo Maru* left this port for Japan via Fusan with a cargo of rice, beans and other sundries and thirty passengers. It was the steamer's first trip to Korea and she was entirely officered and manned by Japanese. All went well until midnight when she struck one of the rocks surrounding Entrance Island, N. E. of Murray Sound, in the channel between Silvia and Wondo Islands. The weather at the time was fine and clear, though overcast. There was moonlight and a fresh breeze blowing. She ran up full speed and the Engines were reversed full speed the moment she struck. No sooner however had she cleared the rocks when she filled forward going down head foremost. The captain, the crew on deck and one passenger ran aft and secured a boat that was lying on the 'house,' in which they barely made their escape. The vessel was out of sight twelve minutes after she was backed off.

The passengers consisted of 5 Koreans, among whom was a high official, 2 Chinese and 23 Japanese. The lost are 5 Koreans, 2 Chinese, 22 Japanese and 12 of the crew. Among the lost are Mr. T. Hayashi, formerly secretary of the Japanese Legation at Seoul, a young Doctor from the Gunboat *Miya* *Can* on his way home previous to leaving for Europe and the second son of Mr. Horicu, the owner of the Daibutsu Hotel. Only the captain, the 3rd. engineer, nine of the crew and one passenger were saved.

This is the second steamer that has been lost on this coast since the opening of Korea to foreign intercourse. The first was a small German boat, lost during a dense fog without the loss of life. The captain in that case first looked to the safety of his passengers before he undertook to back his vessel off. In this instance I cannot help criticising the course often taken,

even by European captains, of backing off a vessel after she has gone full speed on a rock without first ascertaining whether it is safe to do so. This course of procedure does very well where a sandbank or shoal is concerned, but not after going full tilt on a reef, and as a Master Mariner I can only express my unqualified disapproval of it.

Had the vessel been kept on the rock, even if it had required the use of the engines to do so, the passengers could have made their escape to some of the adjacent rocks. One life is worth more than a steamer with her cargo; property can be replaced, but life once lost cannot be restored.

Yesterday we witnessed a curious, though sadly interesting sight here at the port. Mr. Horicu, who thought much of the son just lost gave a mock funeral to the corpse. The procession was attended by nearly all the Japanese residents and the ceremony at the burial-ground was very imposing.

F. H. MÖRSEL.

PETROLEUM IN KOREA.

So far as I can remember no exploration in Korea, official or private, hitherto conducted makes reference to the existence of petroleum in the Peninsula. Recent discoveries of that mineral on Sagalien Island in Japan, and its long known existence and allusion to it as a product anciently of Korea, found in Chinese authors, invest the subject with considerable interest, suggesting the expediency of renewed search for its rediscovery in the Peninsula.

“Shih-yu” a strict translation of petroleum, is the term applied to various forms of bitumen and naptha; it is also denominated “stone-brain oil,” “stone varnish,” and “stone-fat liquid.” The Pen-tsao* names Shensi, Yunnan, Kwangtung and Birma as furnishing this substance, also Uenshan, Chiachou,† and Kan-hu (unrecognizable) in the eastern part of Korea where borderers employ it in warfare. Its use in attacking an enemy seems to have been to set fire to dwellings, stockades and forts, forming the combustible for that purpose on arrow-heads.

References to some sources of supply seem to indicate that rocks and streams which once furnished the article have become exhausted and thus perhaps it has come to pass that it is unknown as a drug.

Koreans anciently used petroleum in warfare. The Pen-tsao does not state how it was turned to account; but undoubt-

*本草 †吉州

edly as a combustible conveyed by arrows for the purpose of firing thatched dwellings.

Its use in medicine is described without naming localities whence derived or region where it was used. It is recommended as a vulnerary in arrow wounds; in itch for killing the itch mite (the *acarus scabiei*—a modern remedy in the West, known to the ancient Chinese) and in treatment of infantile convulsions. Its use as an illuminant is named, its soot also, in inkmaking. Taoist alchemists found it an interesting subject affirming that it acts on copper and that arsenic when boiled in it loses much of its virulence. My object however is not to write of the subject as treated by Chinese authors but to call attention to the fact that Korea once produced Petroleum and that it is not unlikely that boring in certain localities might lead to valuable discoveries. As it is believed to be a substance not now in course of formation it is important that search should be made wherever there is promise of striking deposits.

D. J. MACGOWAN.

CURIOS CUSTOMS.

Pigs and barley, symbols of devastation.

RAISING barley and pigs in the capital is prohibited by law, ever since the Ki-tsa dynasty. After the Yin dynasty had come to an end Ki-tsa returned to the capital of his tyrannical step-brother. He found it turned into a barley-field disfigured by a herd of swine. Thus had the glory departed from his ancestral home.

A report was spread on the 28th. of November last that a pig had been found within the palace grounds and had caused some alarm to the more credulous members of the royal household.

Idiomatic peculiarities.

THE following peculiar use of the terms for buying and selling evidently dates from an early period. A farmer "buys" a bag of rice and with the avails he "sells" a bag of barley, "turns" (as with a turning-lathe) a hoe, a spade and a sieve, "exchanges" cloth to make himself a coat, "fits" himself a new hat and "receives" a drink of whisky for the remainder.

All grains are "sold" by the buyer and "bought" by the seller.

Binding Widows.

THE conduct of widows is closely watched in country villages, and busy-bodies report diligently all they have seen, heard, dreamed or imagined. If anything unfavorable gets in the air a man in need of a wife will call some of his more muscular friends, proceed to the house of the widow at night and carry her away by force to his home. The party who thus seeks the joys of matrimony without incurring the expense of ceremony or formality is usually from a distant village. If the widow has children the matter becomes more difficult. Should there be any resistance made by her friends, or the rumors on the strength of which the capture was made be proven false, the matter becomes serious.

Cure for burns.

A servant in an American family picked up a hot iron with the deliberation with which we sometimes see the antiquated smoker handle a live coal. Finding it too hot he suddenly threw himself full length on the floor and grabbed the lobes of his ears. The Koreans believe that the lobes of the ears are the coldest part of the healthy body and therefore nature's rem-

edy for smarting finger tips. Warm or hot lobes are a symptom of disease. A cut with a knife or prick of a needle is breathed upon through the nostrils.

Slaughtering animals for food.

GOATS are drowned by pulling them back and forth in a narrow stream. This is said to take away much of the strong, or rank taste which the flesh retains if the animal is killed in the ordinary way. Pigs are killed in a similar way in the western part of the Fukien province in China and the people from those districts abstain from pork that has been slaughtered by bleeding. They pronounce "white pork" insipid. If the idea of euthanasia originated this custom, it no longer enters the thoughts of the nations practicing it.

Dogs are killed by slipping a noose over the head and then twirling them till they are unconscious after which they are bled.

Cure for snakebite.

IN certain parts of the kingdom the people cure (?) a snakebite by catching and biting the snake. This bit of homoeopathy it is safe to say is found oftener in word than in deed.

Measuring grain in Song Do.

THE last change of dynasty and of the capital of the kingdom did not take place without considerable strife and prolonged jealousies. While the "whole kingdom eats *Ni** rice" the people of Song Do persist in eating *Wang*† cereals. They also established a new method of measuring or handling grain, casting it over the back of the hand in emptying the measure. Seeing men handling grain in the ordinary way, the writer took the measure and casting the contents over the back of the hand asked them why they did not handle it that way. One replied: "That's the way rustics do." Another, thinking the remark of his friend had not been sufficiently distinct added: "That's the way they do in Song Do." Ferry-men and other servants of the public impose on the Song Do people whom they recognize at a glance, and make them pay double the usual rates. The latter call the pig by the *familiar* name of the founder of Chyosun—*Syeng Kyei*—a name which the people dare not utter. The women wear a peculiar large hat and rarely marry outside of the Song Do region. If a woman marries or moves away from the old capital she expects to return and finish life's journey in her native place. If she dies before she can retrace her steps, "she dies with her face turned to Song Do."

* Surname of the rulers of Chyosun. 李 里

† Surname of the rulers of Ko Rye. 王 왕

EXTRACTS FROM THE DAILY GAZETTE.

April 14th. Yi Kun Chang the Prefect of Seoul started for Ham Heung.

Chung Won informs that the officer Pyeng Cho ought to be punished for not carefully guarding the Palace Gate, letting the man Woo Hyon Tuk come in and beat the drum for the declaration of his grievances. His Majesty orders the imprisonment of the delinquent.

April 18th. The governor of Phyeng An and the magistrate of Ui Chu report that the Korean ambassadors came back to the river (Yaloo) from China on the 8th. inst.

Pak Hi Chin and Chu Paik Mok, the secretaries of the Board of Mining departed on a tour of inspection to the gold mines in the southern provinces.

April 19th. His Majesty orders that the teacher of the Yuk Yung Kong Won, (Rev. D. A.) Bunker be given the rank of Ho Cho Cham Uei* in recognition of his faithfulness in teaching the students of the school for several years.

His Majesty orders that the American gentleman (Mr. James R.) Morse be given the rank of Thong Chyong† in recognition of his efficiency in the management of Korea's commercial interests in New York.

April 19th. Kam Sang Kam of the Board of Astronomy reports that the water is one inch deep since the rain yesterday.

April 22nd. His Majesty ordered the release of all prisoners for minor offences, it being a very propitious day.

April 25th. His Majesty discharged all the superintendents of the Royal prison except Pan Ui Keun.

NOTES, QUERIES &c.

INSCRIPTION ON THE GREAT BELL IN SEOUL.

Sye Cho the Great, 12th year, Mou-cha (year of the cycle) 2nd. moon, the Fourth year of the great Ming Emperor Syeng Hwa (A. D. 1468) the Head of the Bureau of Royal Despatches Sye Kò-chyeng, bearing the title Sa Ka-chyeng had this pavillion erected and this bell hung.

WILL some one tell us when and where the method of spelling Én-moun *Ernmoun*, pap *parp*, pai *patr*, originated? It sounds wonderfully like "the idear that Korear is inferior to Chinar." J. S. Gale.

*戶曹叅議

†通政

DR. EBRARD in his "Apologetik" (1878) p. 596, quoting Mr. Oppert gives the following:—*sar*, skin; *pur*, to see; also *nas*, face; *pas* field. We doubt however whether this is the answer to Mr. Gale's query. These mistakes on the part of scholars who are not students of Korean are quite pardonable.

Editor.

THE annual Feast of Cold Food **한식** was very generally observed by our native friends on the fifth instant.

METEOROLOGICAL RETURN FROM YUENSAN FOR MARCH.

Moderate to strong squally West and N. W. winds prevailed during the month. Nine days drizzling snow. Total rain-fall 0.4 inches. Sun-dogs observed 31st. March at sunset. Highest Temp. 59° Fah. Lowest Temp. 10°.4 Fah.

METEOROLOGICAL NOTES FROM CHEMULPO FOR APRIL.

THE month of April has preserved its reputation for changeableness. The rain-fall, a total of 3.50 inches, was in excess of that of last year. The fogs, of which we had in all 76 hours, set in quite early.

The first thunder storm, accompanied by zig-zag and flash lightning occurred on the 24th.

The wind was rather steady throughout, S. W. prevailing, sometimes boisterous, almost approaching a gale.

The temperature though low in the beginning of the month showed but slight variations. On several occasions there was a slight frost during the night. On the 13th. and 14th. the frost having been preceded by a rain, trees and shrubs were covered with a "silver thaw."

The Mean Temperature was 49.8,— below the normal standard. The highest Maximum 70.5, the lowest Minimum 32.0.

Atmospheric Pressure although very unsteady throughout, gave a Mean of 29.994, somewhat above the Mean standard for April which is 29.984.

One Depression of note occurred on the 24th., reaching at 6.40 A. M. a Minimum of 29.419. There was at the time a strong N. E. wind accompanied by a dense fog, heavy rain, thunder and lightning. The wind changed to the south of east, and west of south, and finally increased to a strong S. W. gale and violent squalls.

The Barometer registered lower than it has done for years, having reached this Minimum only twice during the past seven years. Judging from the direction of the wind the centre of the storm was bearing N. W. and was about 135 miles distant. There was one Maximum Pressure registering 30.265.

EDITORIAL NOTES.

Great scheme of Buddhists.

THE Japanese monk Akamatsu Kei Si intends to assemble the two thousand Buddhist novices in the kingdom to teach them some useful trade, the Japanese language, and Japanese Buddhism, hoping through these youths to greatly extend Buddhism in the Eight Provinces. He returned a few days ago to Japan to collect money and make other preparations after which he will return and locate his school at Yong San or Yang Hwa Do. Originally Japan received the Buddhist religion and idols from Chyosun, now Japanese devotees come back to restore Buddhism in Chyosun. The world changes and nothing is stationary.

The "Sin Po."

As will be seen from our extracts from the Daily Gazette our friend Rev. D. A. Bunker has been kindly remembered by H. M. The King of Korea. Rev. H. G. Underwood of the Presbyterian mission has been similarly honored by the University of New York and we take pleasure in writing Rev. H. G. Underwood, D.D.

Congratulations are in order.

JAMES R. Morse Esq. has been in our city for several weeks, and as will be seen from the Daily Gazette of the 19th inst. is the subject of royal favor. He was given audience on the 21st.

MR. Hayashi H. I. J. M.'s Consul at Chemulpo has been appointed acting Consul General at Shanghai.

WE direct attention to the Department headed *Curious Customs*. There is no reason why this should not be one of the most interesting features of the Repository. We venture to suggest to our contributors that as a general rule they try to answer the following questions in preparing items or articles for this department:—

1. Is the custom general, or merely local?
2. When and how did it originate?
3. What Korean or Chinese books refer to it?
4. Has it a religious significance?

PIRACY ON THE HAN KANG.

ON or about the 19th. inst. a number of Chinamen left here (Chemulpo) on a Junk for Seoul with a "general," Chinese cargo. The following day at 4 P.M. about 2 miles below Mapo a Korean Junk hove in sight and hailed the Chinese to stop. The latter refusing to lower their sails the Koreans fired on them wounding three. Matters were beginning to look serious for the Chinese when another Korean Junk came in sight and the would-be